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The CHURCH AND THE CROWD

Richard Wallace Hogue

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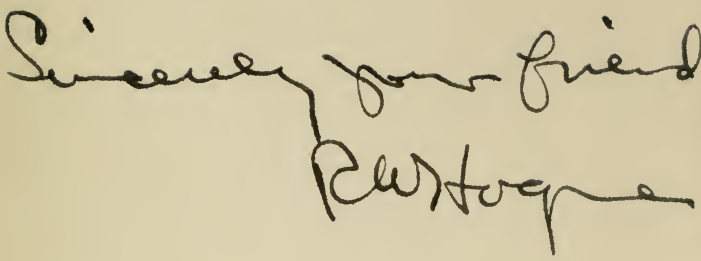

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THE CHURCH AND THE CROWD

THE CHURCH AND THE CROWD

AN INTERPRETATION OF THE ANSWER OF THE CHURCH TO THE CHALLENGE OF THE DAY

BY

RICHARD WALLACE HOGUE, D.D.

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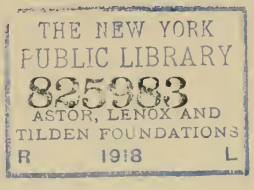

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TO

M. B. H.

AND

B. C. Y. H.

PREFACE

It is generally recognized that the "Common People" of His day gave an eager hearing to the message of Jesus Christ. It is generally conceded that the "Common People" of to-day have scant respect for the message and no regard for the leadership of the Church. They do not look to organized religion for either guidance or help. Worse than that — they do not look to it for anything. They look upon it as at best negligible and at worst hostile to their fundamental needs and rights. Some of their leaders have made out a strong case against the Church as the subsidized apologist for the privileged class on whose support it depends. They hold that the Church is the champion of property rights against human rights. This view is also shared by not a few of the foremost intellectual leaders and social workers of to-day.

Moreover, an ever larger number of honest-minded men and women within the Church are seriously asking such questions as these: "Has organized religion not only forfeited its leadership but lost the message of its Founder? If so, or if not, will the Church make good her mission and her message? Will the real redemption of humanity come through

forces and in channels outside the organized Church?"

This little volume is an attempt to help answer these questions, an effort to aid the Church to meet the challenge of to-day as her Founder met the challenge of His day. His mission cost Him His life and the Church must make ready to lose her very life in fearless and sacrificial service. There is no other way. The challenge of humanity to the Church of this generation is marked by a note of finality. There is no time for delay, no excuse for hesitation, evasion or compromise. The Church must answer the Call of the Crowd. As a contribution to that answer this volume is offered by one whose convictions have been wrought by experience into his heart and conscience and whose life is pledged to the Ministry of the Church and the service of the "Common People."

Baltimore, Md. R. W. H.

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I

THE CHALLENGE

THE morning mail brought two letters to the Rectory which were seemingly as unrelated as the two writers. Each writer was unknown to the other and they were in entirely separate spheres of life-work. The first letter was from a young clergyman successfully engaged in a work the interest and importance of which had been recognized by the secular press as well as by the Church papers. His letter was an earnest request for an introduction to laymen of large means who might be led to contribute to the support of a splendid humanitarian and religious institutional work under the auspices of the Church. The other letter was from a man of note in the world of scholarship, whom sickness had brought to the border of death and to whom the deeper issues of life had an ever deepening meaning. His motive and spirit in writing were those of a friend and not a critic. He writes out of seasoned convictions, in a sympathetic spirit and with a desire to help rather than hinder the influence and work of the Church. Speaking of a remarkable recent book, he says: "There is a fresh way of put-

ting the case for faith that interests me after the conventional approaches I've had from Clerics and others." Again speaking of the Church's policy: "It is too cautious and correct. It should discuss more candidly the questions men are really concerned about and disagree about; for instance, how far the Church can and should go in dealing with civic questions."

Now can there be any logical link between these two letters? The work of the young clergyman is widely known and is located in a state the chief city of which is abounding in wealth, much of which is possessed by laymen of his church. Why then is it necessary to seek help from those of a far distant state? How comes it that literally thousands of undertakings and institutions of the Church are constantly suffering from meager support and perennially appealing for funds while large numbers of laymen with bank accounts running into millions pay slight heed to these appeals? Yet from numbers of these and other laymen go forth gifts of large sums to public benefactions, general benevolences and secular institutions. Can it be true that these men feel as the writer of the second letter feels?

Is it a fact that the "conservative, conventional, cautious and correct" attitude of the Church, through vested clergy and leading laity, serves to discount or counteract the appeals of the Church? Is there a "freshness and freedom and fairness" lacking in

the atmosphere created by the "Clerics" which serves to repel many of the very men whom the Church most needs? Do they view this "Church Atmosphere" with a very honest feeling that it is a close, confining, stifling atmosphere — not like that created by Him who said: "I came that ye might have life and that ye might have it more abundantly?" Do they feel that we are preaching what a modern writer has termed a "muffled Gospel," that we have neither the training nor the courage to cope with questions of civic righteousness? Do they find just reason for remaining outside the sphere of the Church's activities and influence in their conviction that her activities are circumscribed and her influence is hampered by her own self-imposed limitations and self-absorbed influence? Do they feel that we are more anxious to save tradition than to serve humanity, to prove that Christ was a Churchman rather than that the Church is Christlike? Do they see that we hold aloof from large issues of the day, that we haven't breadth of vision or a grasp of life at large, that we are too "cautious and correct" to venture upon problems about which men disagree but with which they are vitally concerned?

These questions constitute a challenge to the Church. They merit an honest and unevasive answer. More than one answer can be given and is being given; from the searching self-analysis demanded of the Church by the author of "The Re-

proach of the Gospel " to the splendid interpretations of the Church by a Phillips Brooks, a Rausenbusch, a Bishop Spalding and a Bishop Williams.

More and more the Church is recognizing the vital relation between a nation's government and the physical, moral and spiritual needs and rights of that nation's people. If it be our country's supreme need and our God's supreme purpose that the Kingdom of men shall become the Kingdom of God, it cannot be unless and until those who serve in the Kingdom of God serve also well and worthily in the Kingdom of men. Opportunities for the Church to render her service in the world come for the most part in the indirect ways of influence, teaching and spiritual power. Too often these are thwarted, diverted or defeated by the injustice of laws and the unrighteousness of ruling classes. When the Ministry of the Militant Church — each in his own conviction of duty — resolves to do battle in God's and His people's name against the powers of injustice and unrighteousness, then and not till then will the Church's mission and message be free to reach, liberate and redeem those whom she is commissioned to serve. Then will her honest critics and her deliberate foes see that she is not deaf to humanity's great common needs nor afraid to lift her voice and exert her influence in all practical fields of service.

Then only will the minister have full recognition and his own people and all others know that his ordi-

nation does not set him apart from men but charges and consecrates him to do his part by men, that while he is not above helping the humblest he can not consent to be below leading the strongest; that he has a duty which no other duty can destroy and a right which no other man shall deny to "render unto Cæsar the things that are Cæsar's," by his money, his voice, his vote and his espousal of every cause that cries for justice and every movement that makes for righteousness in every field of human endeavor.

From the black-bound cover of the Book of old to the living conscience of the Church to-day comes the call of God's prophet: "Spare not; Lengthen thy cords and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left." Let us recall to whom these words were addressed. It was to a kingdom insecure of sufficient support. It was to a people whose leadership was unacceptable and whose power was unrecognized by the world outside. Beneath the apparent futility of such a promise to such a people rests an eternal principle. To those beset by baffling problems and struggling beneath heavy burdens there is but one way to light and life and victory. It is not the path that leads back behind the ancient walls — within the inner citadel of self-security, self-protection and self-absorption. It is outward and onward, into the field of larger vision and more abundant labors. Thus will fresh courage be gained by the resolution to

strengthen the hands of all who are weak and new light will be thrown on our problems by the effort to lighten the way for others.

Lengthen the cords of that truth which sets men free from the bondage of the bigotry that in excluding others isolates and excludes itself. Lengthen those cords of love which extend God's tabernacle over every temple where praying men worship the common Father. Lengthen those cords of service which stretch beyond the individual in his needs to society in its sins, beyond selfish interest in our own affairs to Christlike passion for "all men everywhere." Then shalt thou see clearly the only just cause for strengthening the stakes of thine own church. For of the Church as of men it is eternally true that to lose itself in sacrificing service is the only way to gain its place and find its power in Christ and over men.

"Go forward!" was the command of Moses to an army standing baffled between the approaching enemy and the impeding waters. "Go ye!" was Christ's command to the bereft and bewildered men who were to form His coming Kingdom. These are supremely the commands to be heard and heeded by the Church of to-day. Thus shall we find our hold on truth grow strong by the uplifting influence of the truth as seen by other men. Thus shall we see our disturbed or discouraged councils made calm and sure by the consciousness of seeking first the welfare

of His Kingdom — His whole Kingdom. Thus shall our consciences be quickened, our motives purified and our hopes enlarged by the life that brings the liberty of a larger love and the power of a wider usefulness. Thus alone shall we gain power through unselfish service.

We can not pretend to "honor the King" of all mankind unless we give abundant proof that we "love the Brotherhood" of all men. We can not hope to promote the principle of rightful conservation by the practise of perpetual conservatism. Let those who will accept the prophet's full message and so bring to pass his splendid prophecy in this our day: "Thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations."

The burden of forcing denominational ambitions and ecclesiastical regulations at this time upon the Church is a serious matter. We should not be compelled to bear with it when weightier matters are waiting for our attention and unsolved problems of far deeper moment are demanding solution. The internal problems alone of the Church are many and serious. If any doubt this let them ask our busy and burdened bishops, with exhausted funds and increasing demands, many of them compelled to lay aside the calling of chief pastors to become business executives. Ask the rank and file of the ministry and they will render a terrible but true story of inadequate support, crippled work, weak departments,

insufficient equipment, insolvent and unsound foundations, delayed progress, life-and-death struggle against bankruptcy, as revealed beneath the outward existence of thousands of parishes. Ask the aged and disabled clergy whose pitifully small stipends are neither regular nor sufficient. Ask the Mission Boards and they tell us a story of deficit, of borrowing and begging in order to do the minimum of work now done and of how the Kingdom of God is leaving vast fields unoccupied and vast multitudes unreached. Yet within the Church's fold, among her accepted and official rulers, rest uncounted, untold and unconsecrated millions. Is it not an impelling and consuming task to consecrate this age of hoarded power, of vast wealth and terrible poverty? Men are demanding from the Church the full message of her Master's teaching and life. With her rests the great Spirit-born power that shall make men glad to spend and be spent in order to do God's will and save God's world.

And what of those other vast fields calling for righteous readjustment and redeeming service,—fields ripe for the harvest while the laborers spend their Master's time in regulating details and embellishing ritual? What right have we in the face of conditions which threaten the very life of the Church and of humanity to be thinking of ourselves? "For every idle word we shall have to give account." Can't we seem to hear St. Paul as he says: "When

I was a child I spake as a child," etc., " but when I became a man I put away childish things " ? Can't we see the foolishness as well as the waste and the wrong of taking up God's time and our day in such contentions ? If we do not see it, others do — great, true men and women who are claiming that their chief inspiration to service is found outside the Church. Men are demanding to know which is the more important: to change our form of worship or the world's moral condition; to quote the doctrinal disputes of a few ancient " Fathers " or to champion the disputed rights of multitudes of modern children, to bring back their lost childhood to millions whose free and grateful hearts will learn to say again " Our Father " and whose liberated prayers and lives will help to save the Church which has helped to save them ? This land of ours is to be — its real rulers and righteous citizens mean that it shall be — in profound reality as it has been in professed name — an openly, aggressively, prevailingly Christian land. The Christian nation shall not be divorced from the Christian Church. The day is coming — inevitably coming — when we shall no longer speak of the forces of the Kingdom of God at work within the Republic but of the forces of the Republic at work within the Kingdom of God.

That this is our rightful hope and that it should inspire our relentless energies, our united efforts and our sustaining prayers has become more and more

the established conviction of the greatest and worthiest leaders of Church and State. It is the fundamental faith of all whose hearts are free from partizanship and bigotry. It has become the determined purpose of all who count themselves, their talents and possessions, their party and their church, as servants of their fellowmen and their God in the name of Him who said: "I came not to be ministered unto but to minister."

Then will men realize our right and our mission to lead the forces which are striving to bring the kingdom of men into the Kingdom of God. Then will the Church be seen not looking backward to ancient history but moving forward into new life. Then will we no longer appear as a house divided against itself, intent upon family quarrels, but as a Kingdom aflame with zeal and awakened to righteousness, forcing the chains of oppression and forging the bonds of brotherhood, that all men everywhere may be brought into the Family of the one God and Father of us all.

There are grave dangers ahead for the Church that essays to answer the challenge of the world — the call of the crowd — to-day. There is the danger of losing the support and winning the opposition of laymen whose power is their wealth. There is the danger of the incompetent leadership of the uninformed and the unbalanced. There is the danger of dealing with the effects and not the causes of human ills and

injustices. There is the danger of identifying evils with persons rather than conditions, with individuals rather than systems. There is the danger of substituting panaceas for principles, of being sidetracked by passing reforms, of making "entangling alliances" with programs and parties.

But all of these and other dangers are as nothing beside the danger of the greatest modern schism, that of separating life into the sacred and the secular, the spiritual and the material.

"With politics, so far as they have to do with the strife of parties and the rivalry of candidates, the Church has no concern. But with politics — the moral aspect of the life of the state — she must deal frankly and fearlessly. When she evades or neglects this office of public prophecy, when she gives her strength to theological subtlety and ecclesiastical rivalry and clerical millinery, and stands silent in the presence of corruption and indifferent to the progress of reform, her own bells will toll the death knell of her influence — her sermons will be the funeral discourse of her power, and her music will be a processional to the grave of her lost honor. But when she proclaims to all people without fear or favor, the necessity of a thorough-going conscience and a divine law of righteousness in every sphere of life, the reverence of men will cover her walls with praise." [1]

[1] Van Dyke.

II

THE COMMONWEALTH AND THE COMMON CROWD

WHEN Jesus was asked if it were lawful to render tribute to Cæsar there were among those who awaited His reply some who wished His answer to ignore or deny the claims of Cæsar. And why? For the same reason that to-day there are Christians who seek the soothing message of man's general relation to a far-off God and shun the stirring call to the Christian's practical duty in the affairs of the world. They are the class that would have the pulpit — as the Pharisees would have had the Savior — refuse to touch practical problems, the class that loves to hear much of the sins of Pharisee and hypocrite of old and little of the sins of Pharisee and hypocrite in the pew to-day, the class that praises beautiful word painting of ancient customs and criticizes fearless analysis of modern conduct, the class that prefers an indefinite and indistinct gospel to a definite and difficult gospel, the class that to-day — as a whole — would seek to silence the rousing denunciation of John the Baptist, condemn the bold rebuke of St.

Paul and change the Savior Himself into the dreamer and theorist that He refused to be. As He was forced, so are His messengers to-day compelled to remind His people that the gospel is two-fold, that "thou shalt love the Lord thy God" is but one-half — nay, that he speaks falsely who claims the love of God in his heart when the love of God's children everywhere is not evidenced in his deeds.

This world to which God bids us render service is in the last analysis no other than the people who inhabit the world. In one sense obedience to the law is meant; in a higher sense service to those for whose welfare the community exists. The motive — the heart of duty — is deep unselfish interest in the people who constitute the country, state and community.

History clearly sets forth the disastrous results of the Christian church's failure to take her part in the movements and struggles of the world. On the one hand is shown an asceticism that leaves the world in undisturbed licentiousness and weakens itself by soft seclusion and spiritual self-indulgence. On the other hand there stands the rioting world meeting with gay derision the impotent denunciations of the cloistered soldiers of the Christian army. Turning to those other chapters of history we see the splendid records of influence and uplift where the Church and the men of the Church have entered the field — from the influence that compelled Constantine to lift

the Christian cross to the head of his heathen kingdom to the influence that impels the thanksgiving proclamation of the President of these United States. It has been a story of lights and shadows, defeats and conquests, weakness and strength, heroes and false leaders, traitors and martyrs; but it has not been the scene of degradation and stagnation that has marked the Church's failure to give intelligent interest and consecrated service in the battle of human events. The strong warnings and glorious results of the past force the Church to recall to-day the significant truth that "God so loved"—not the separate, self-righteous Christians—but "the world," that "He gave His only begotten Son" and that He sent His Son into the world "not to condemn the world but that the world through Him might be saved."

That must be the active, unceasing attitude of the Church and her people.

Time forbears a sketch of the fascinating and crucial periods of the past when secular and religious history met face to face and mingled learning and power and prayer; when hero and saint marched side by side; when statesman in politics and scholar from pulpit sounded the same strong message; when chaos and crime and error and ignorance gave way before the only right union of Church and State, a unity of lofty purpose, of single-hearted souls and fearless leaders in concord of spirit and harmony of action. The need of taking our part is too urgent and wide-

spread to permit a lingering on the lessons and struggles of the past.

Suffice it to say that, as even Gibbon admits of Rome, the nations and races that have perished have done so through the lowering of national morality and that the Church as moral guide and teacher is absolutely necessary in the daily work of the world for which the Master lived and died. Never before were its influence and activity more imperatively demanded than in the life of this nation at this time.

"The Son of God goes forth to war"— with the sword of the spirit bathed in love. This is the challenge and the call of the Battle Hymn of the Church. It was never so full of hope and power as to-day. The harvest was never so great and the laborers were never so ready to respond to leadership. The spirit of unrest is abroad. The forces of discontent are growing more powerful and more determined every day. The works of evil are being uncovered. The rule of injustice is being disputed. Men are giving ear to the cry of the submerged and the oppressed. The contest is on between the Doctrine of Dividends and the Doctrine of Human Rights, between the Gospel of Greed and the Gospel of Love and Justice. Where will the Church stand? Shall the Church take the lead — without temporizing or compromising? Shall the Church maintain an exclusive attitude or assume an inclusive spirit? Shall the Church stand apart as the sanctuary of dead tradi-

tions or go forth as the army of the living God? Shall the Church lose her power by seeking to save herself in silence and selfishness or shall the Church save her life by losing herself in service? Shall the Church be a safe shelter for the sanctified few or a strong deliverer for the oppressed multitudes?

To those who believe that the Church is here, not as a passing institution but as an essential and increasing force, what shall be the position of the Church in this day? Shall the Church not only justify its existence but exercise and amplify its influence? Will the Church not only quicken the conscience and answer the needs but gain the full confidence of the people? If so, with what message and in what spirit? WHY IS THE CHURCH HERE?

The Church is here; not as a pulpit to preach infrequent truths to passing congregations, leaving them to forgetfulness or at best to the waste and ineffectiveness of individual effort, but as an army of compact forces, with the efficiency of unity, the impact of a body and the power of a united advance against the tremendous forces of wrong and evil.

The Church is here; not as an organization apart from society and government, waiting upon the wants of the few who seek its strength and consolation; not as the voice of one crying in the wilderness as though the Christ had not yet come, but as the Kingdom established to serve and to save society — not by the limited method of sending reborn men to serve so-

ciety but with the Christ-given mission to make a reborn society serve men; not solely to set the Kingdom of God to work in the kingdom of men but to set the kingdom of men at work in the Kingdom of God.

The Church is here; not as a close corporation controlled by clergy and church officials, but as a commonwealth of equal responsibility to all, granting to every adherent full franchise in its affairs and full voice in its uncensored councils, keeping the widow's mite and the publican's prayer where the Master left them, in the place of highest honor and as the ideal for our attainment.

The Church is here; not as the jealous possession of orthodoxy and the breeding ground of bigotry, but as the welcome home of every vital truth, the common ground of fellowship with all who serve humanity, eager to enlist with all who stand for Christ, glad to learn of all who hold fresh truths, willing to share with all whatever truth she holds; with no desire — and no right — to an attitude more exclusive or a fellowship less inclusive, to a spirit less unselfish and to service less comprehensive, than the teaching of her Founder justifies and the life of her Savior inspires.

Despite the failures and unworthiness of even the best, despite her own mistakes and her people's imperfections, the Church still keeps the Christ before the world and " though with a scornful wonder, men

see her sore oppressed," neither the treachery of false prophets within nor the power of evil without shall prevail so long as the Church's "one foundation is Jesus Christ her Lord."

Is there a growing recognition of the necessity of righteousness? Is there a general movement toward brotherhood? Is there a public demand that the law shall become the protector of human rights and the embodiment of social justice? An affirmative answer is justified by evidence strong and abundant. It begins with the children's court in city halls and extends to the senate chamber of the nation's capitol. It is evidenced by the countless organizations constantly at work to create laws for the safety, welfare and moral uplift of the people. There is not an orphan child, nor an overworked shop girl, nor an underpaid employee, whose cause is not that of strong organizations of men and women of all classes. The opening of each session of State Legislature and National Congress witnesses an ever enlarging influence of the voluntary champions of justice and right.

The day is coming — and coming soon — when the political boss will vacate his room in the state capitol and his place will be taken by non-partizan leaders of every good cause. The hour has come when the best men and the best women must not be ashamed in the presence nor afraid of the threats of those who deny their right to challenge the control too long

held by representatives of vested interests against human rights. It is well to count the cost of the struggle with those whose money and lives are invested in wrong. But it is also well to mark the present advance and note the increasing power of the forces of right.

It is well to recall the time when drunkenness was the daily indulgence, gambling the nightly recreation and bribery the unrebuked practise in legislative halls of state and nation; when there was not one law against child-slavery, white-slavery or wage-slavery; when the crimes of colossal corporations went unpunished and the smallest offenses of an unprotected waif brought inhuman punishment by unjust laws; when every prison was a foul purgatory; when only the rich received the advantage of education and the protection of the law. To-day the drunkard stands disgraced in decent society and debarred from almost every avenue of business. To-day gambling and bribery are high crimes. To-day the toiling child, the betrayed girl and the ignorant laborer find the swift protection of a great government and the saving sympathy of a strong people. To-day the courts are convicting corporations and throwing protection around the innocent guilt of little children. To-day prisons are opening their darkened cells for light and cleansing, leading their inmates out into the open toil that gives health and the clear sunlight that restores sanity. To-day the rich are finding their

riches to be less of a false protection and more of a tremendous responsibility; less the sole inheritance of the few and more the rightful share of the many.

We do well to reflect that while every policeman who hunts for crime must open his records to the public reporter, there are no agents employed to discover or chronicle goodness. It is well to bear in mind the great silent strength and steady growth of the forces of good, despite the sins whose stains we see, the enemies whose opposition we feel and the cynics whose doubts we encounter. A mighty revolution is going on around us to-day. A profound and complete change is being made under our very eyes. Many of us may live to see it through. The welfare of multitudes of people is being wrought out on a vaster scale than ever before. It is a spiritual struggle, for it is moving through the hearts and minds and consciences of those who are set to the task of bringing in the Better Day. Let us thank God that it is coming in this way, for on no other foundation can human welfare rest secure. And what is the Church's part? Hers is the supreme part, for above all the world's institutions the Church stands for the things of the spirit, without which men degenerate while they prosper and die while they live.

In the first place the multitudes now deprived of their rights will not come into their own until the public heart shall feel their wrongs and the public

conscience shall adjudge their rights — and the Church must bear the message which will reach that heart and the Church must furnish the power which will quicken and guide that conscience.

There are three great motives that must move the Church to lead and mold the coming era of brotherhood and justice. The first is to maintain her own honor and insure her own power. If we do not speak and act now, if we can not show the just cause of all who suffer injustice, then when the change comes our message will be rejected and our efforts despised.

The second great motive that must move the Church at this crisis is the essential welfare of humanity. Without the Christian bond of brotherhood, material conditions may change but men will still be divided into ruling classes and struggling masses. Without the Christian message of love infused into the very heart of this mighty coming change, the forces of labor and the people of poverty may get what they want, but it will be bred by a violence and born of a hatred whose bitter fruits will be the heritage of children yet unborn. Already the Church has the tremendous task of lifting the deep class hatred so widespread to-day and in its place planting the standard of the welfare of all. Already the Church has the impelling mission of transforming the social selfishness that separates into the spirit of service that knows no difference between brother and brother and

makes no divisions in the common family of the God and Father of all.

And the third motive for the Church to give herself at this time is the simple motive of loyalty to her Founder. The Friend of publicans, sinners and outcasts; the Champion of the lowest and the least; commanding us to love our neighbor as ourselves, zealous for the bodily well-being of all who suffered, full of human compassion, unashamed to do the lowliest work and unafraid to die the lowest death, Jesus the world's Redeemer is our Challenge, our Example, and our Power.

I would summon attention to one among the fast multiplying signs of the stirring of the social conscience of the Church. Both the source from which it comes and the language by which it speaks make it worthy of profound reflection on the part of those who "profess and call themselves Christians."

"Whereas, the moral and spiritual welfare of the people demands that the highest possible standard of living should everywhere be maintained, and that all conduct of industry should emphasize the search for such higher and more human forms and organization as will generally elicit the personal initiative and self-respect of the workman, and give him a definite personal stake in the system of production to which his life is given, and

Whereas, injustice and disproportionate inequality as well as misunderstanding, prejudice and mutual distrust as between employer and employee are widespread in our social and industrial life to-day:

Therefore be it resolved, the House of Bishops concurring,

That we, the members of the General Convention of the Protestant Episcopal Church, do hereby affirm that the Church

stands for the ideal of social justice and that it demands the achievement of a social order in which the social cause of poverty and the gross human waste of the present order shall be eliminated; and in which every worker shall have a just return for that which he produces, a free opportunity for self-development and a fair share in all the gains of progress. And since such a social order can only be achieved progressively by the effort of men and women who in the spirit of Christ put the common welfare above private gain the Church calls upon every communicant, Clerical and Lay, seriously to take part in the study of the complex conditions under which we are called upon to live, and so to act that the present prejudice and injustice may be supplanted by mutual understanding, sympathy and just dealings, and the ideal of thoroughgoing democracy may be finally realized in our land." [1]

[1] Extract from resolution passed by the General Convention of the Protestant Episcopal Church in the United States, October, 1913.

III

THE CALL TO RE-INTERPRET

THERE is need to-day to face and to interpret two false forms of belief as to purpose and mission of the Church. They are found in the teachings of some of the Latin Fathers who molded the thought of the Church after the Apostles' day. Gradually they became general until they governed the Church of the Middle Ages. In many quarters they prevail to-day. They have carried with them a train of unfortunate effects.

The first is that the Church was founded solely to furnish salvation in eternity. Heaven and the Hereafter formed its main thought. Church membership had as its underlying purpose to insure for future safety. The Church stood as the old testament ark — a protection against eternal judgment, to come like flood of old as the great final catastrophe. Her mission was to lead men along the narrow path, single-file, the eye of the soul seeing only the distant goal of a far-off redemption.

The second false interpretation was to make a sharp division into the sacred and the secular, not only as separate from but hostile to each other. Ignoring

the obvious application of the Incarnation of the Divine Christ in human form and life — they set the divine against the human. The highest purpose of the Church was to keep herself holy. Her chief mission was to define and dispense doctrines for the faithful, to formulate and furnish a creed solely as a chart for steering the sanctified soul safely through a world that was wholely secular and inherently wicked. God's one dwelling place was the Church, whose functions and ministry alone had the right to be called sacred.

Our purpose is to make a constructive contribution — a definite addition to clearer faith and truer lives and higher thinking in the Church to-day. If we begin by directing thought to past errors in belief it shall be because of their continued effect upon the modern church, because they have a practical bearing on the purpose and a vital message to the mission of the Church to-day. We shall think of these false beliefs as the basis of false standards and the source of false lives. The relation of belief to life is inseparable. What we think not only dictates what we do but governs what we leave undone. This relation was frequently brought out by Christ and the Apostles. "Take no anxious thought." "Whatsoever things are pure, etc., think on these." What lay behind the allegiance of the disciples? — belief in Christ. "Whom say ye that I am?"

Making allowance for the exceptional, the vast

body of evil lives and the great sum of human crimes are of men without belief in right things. It may be due to ignorance, environment or wilful refusal to accept. How then did the two false beliefs of medieval Christianity divert its purpose and mark its mission? They polluted the course of the Church and corrupted the conduct of the clergy. They do so to-day — though to less degree — and will until we unlearn much and learn more.

Heaven and eternity must be rightly related to life. This does not mean a discarding of the rightful hope of Heaven as the home eternal. It does not mean a denial of the just and inevitable consequences of deliberate sin and wilful wrong doing. It does mean the putting away of the falsely supreme (and supremely false) conception of gaining Heaven and escaping Hell as the sole purpose of our being put here by Almighty God. This must be done to correct both the internal hypocrisy and the external blunders and outrages which over-run the Church's biography and stain the pages of secular history.

These are evidenced in the present hymnology, despite the drastic revision of recent years. How dare we sing "Weary of earth" while professing to believe Christ's word "I am come that ye might have life" and at the last "Father, I pray not that thou shouldst take them out of the world." Or, take St. Paul's splendid utterance, while under the pain of

the thorn in the flesh and under the hatred of former friends: "To me to die is gain but to live is Christ." Heaven as an awarded prize hereafter and not as an attainable possession here — to what further did this belief lead? It led to the disregard of the fundamental fact of the Christian faith — the loss of self in the service of others. It culminated in the consternation of those who cried "Lord, when saw we thee?"— so intent on saving themselves, so absorbed in the search for the way to Heaven.

Christ had defined Himself as the Way, the Truth and the Life. Their conception did not reach beyond the way — and they gave it the barren interpretation of a literally narrow way — so narrow that they failed or feared to go aside — to venture over into the wayside. They dare not get out of the path, no matter what was beyond its borders. It might be the one stranger, beaten and bruised and robbed. It might be hungry multitudes. So intent on their race to Heaven they did not take time to remember His condemnation of the priest who passed by on the other side — his own safe side. They forgot that Jesus cut short a divine discourse to feed the multitude on whom "He had compassion." Pursuing the upward path to Heaven they could not hear down below the cry of little children — oppressed, neglected, over-worked. They did not know that they were leaving a Christ behind with the children whom He supremely loved. They were too absorbed to

recall His divine verdict on " whomsoever should put a stumbling block in the way of one of these little ones." And the outcome of this false attitude was to make the Church a monastery shut out of the world instead of a Kingdom at work in the world. It bred that monasticism called christian but totally foreign to Christ. Their way has been termed " an attempt to overcome the world by running away from it." It uttered pious platitudes to the elect and pronounced dogmatic damnation upon the non-elect. It set aside Christ's command to the Church " Go ye and save — now "; and substituted the command " Come in and be safe hereafter."

To the enslaved and oppressed it dealt out promises of a future redemption, with no effort to bring about that rightful and real redemption from wrong and injustice without which God's universe is made to appear His perpetual mistake and His open shame. The Church was governed by men who prophesied smooth things to those who accepted her plan of salvation. She filled her theology with theories of the devil and definitions of Hell hereafter, while she permitted the devil to go unchallenged and Hell to hold carnival in the business corruption, the military carnage and the social cruelties of the practises she failed to correct and the castes she helped to create. Thus did the Church throughout a phase of false belief and a period of false prophets. Thus would the Church again to-day divert her purpose and delay her mission

if the bigot should gain her rule and the conservative control her conscience. There are those now who see in Christ the accepted way but not the reforming life. There are those who would purchase their final heaven at the price of other men's living hells. There are those who seek the Church as the ark of their own safety, or even the mark of their own respectability, unmoved by the dangers that engulf and the disrepute that degrades their fellow-men. There are those who would hold the Church aloof from the reformation of laws that corrupt and the reclamation of society's victims who cry aloud for redemption from social wrongs. God grant them a swift conversion of heart ere they enter that life where the "last shall be first." God give them a clearer, wider vision of the real business of the King, ere He calls them to account.

"Three hundred thousand church-spires raised to the glory of Christ! Three hundred million human creatures baptized into His service! 'I trust the Almighty to give the victory to my arms!' 'Let your hearts beat to God and your fists in the face of the enemy!' 'In prayer we call God's blessing on our valiant troops!' God on the lips of every potentate, and under the hundred thousand spires prayer that twenty-two million servants of Christ may receive from God the blessed strength to tear and blow one another to pieces, to ravage and burn, to wrench husbands from their wives and fathers from their

children, to starve the poor and everywhere destroy the works of the spirit! 'God be with us to the death and dishonor of our foes'— that God who gave His only begotten Son to bring on earth peace and good-will toward men! No creed can stand against such reeling subversion of its foundation. After this monstrous mockery, beneath this grinning skull of irony, how shall there remain faith in a religion preached and practised to such ends? When this war is over and reason resumes its sway our dogmas will be found scored through forever." [1]

We are called to hear to-day the vastest cry of human anguish that ever ascended to the throne of the Father. We are called to witness the greatest warning ever given to a people who love peace and honor the flag of freedom. We are called to look more humbly into the face of God, whose universe men have mutilated and whose heart humanity has hurt. We are called to come closer to the Christ who rises more superbly than ever as the One supremely strong. We are called to pray more constantly "Lord God of hosts be with us yet, lest we forget," to fit ourselves for the reawakened day when "The tumult and the shouting dies, The captains and the kings depart." We are called to reject the exploded theory that the surest road to peace is that guarded by the biggest army and the best navy. It is a call and a challenge away from these things. It

[1] Galsworthy.

calls us beyond the birth of our independence won by arms back to the doctrine of our interdependence won by the willing sacrifice of the Son of God. It challenges us to make choice between God and Cæsar, if need be between Christ and Country. It calls us to "seek first the Kingdom of God and His righteousness." It bids us remember Ruskin's warning that "God will put up with a good deal but not with a second place." It reminds us, as Kipling in vain reminded his own Kingdom:

"Fair is our lot, O goodly is our heritage,
Humble ye my people and be fearful in your mirth;
For the Lord our God most High He hath made the deep as dry,
He hath smote for us a pathway to the ends of all the earth.
Yea though we sinned, though our rulers fell from righteousness,
Deep in all dishonor though we stained our garments' hem;
O be ye not dismayed,
Though we stumbled and we strayed;
We were led by evil counselors, the Lord shall deal with them.
Keep ye the law, be swift in all obedience,
Clear the land of evil, build the road and bridge the ford;
Be ye sure to each his own, He shall reap what he hath sown,
By the peace among our people let men know we serve the Lord."

Every mother made childless, every wife whose husband is torn from her side, every babe forced to become fatherless — every heart that bleeds and every sob that chokes in Europe's vast domain of human anguish is a call and a challenge to all who confess the Fatherhood of God and profess the Brotherhood of Man. A call and a challenge to

what? Not to the frantic fervor that would turn our Democracy into a military camp. Not to the false philosophy that might makes right, that God is on the side of the physically strongest. It is not the white-book of diplomacy but the red blood of human suffering that makes its appeal to us as Christians. It is not English King nor Prussian Emperor who should have a hearing in America to-day. It is the cause of humanity against the cause of inhumanity. It is the call of the people who belong to life and to whom life belongs. It is the hosts of men marshaled to wholesale murder, mistaking the madness of passion for the majesty of patriotism. It is the multitude of happy and united homes broken beyond recognition and restoration.

A splendid thing is signified by the almost universal discarding of the usual literature idealizing war, exalting death, depicting the glories of the battle-field. We have gone beyond all this. We have learned that useless death is a crime against God, nature and human life. We shall learn that war cannot be idealized, since it is the substitution of the primeval instinct of beast and savage for the ideal of reason and law and love. We shall learn that there is nothing necessarily heroic in shooting a human being, whether under the contagious fervor of battle or the private motive of revenge. We shall learn that to die is not necessarily noble — nay, is frequently ignoble — that a man will face death for

the sake of robbing an express train, of making a record in mountain climbing or breaking a record in an automobile race.

And so we are seeing a fundamental change in the very phraseology about the war which argues a fundamental change of heart, a finer conception of life and a higher hold of conscience. It is the hospital that ministers to life, and not the machine gun that destroys life; it is the nurse with the red-cross band and not the warrior with the blood-stained sword; it is the cry of defenseless women and innocent children and not the might of the iron monarch; it is the plea of devastated homes and demolished art and not the praise of the inventor of powder and lead; it is peace and not war; Christ and not Napoleon — it is these that every hour more surely establishes in the mastery of the ages to follow. We are called to search our own hearts, to face conditions in our own land, to name no man a patriot who is ready to go to war but not ready to pay honest taxes, who stands for the rights of his country and evades the laws of his commonwealth, who will fight the danger of oppression from across the seas and feeds on the oppression of those under him in business, who prates of justice in the abstract and practises daily injustice.

IV

THE CALL TO READJUSTMENT

"THE first shall be last and the last first." There is a peculiarity about the language of the Great Teacher. Into almost every sentence that He uttered may be read a significance more lasting than its literal meaning. After two thousand years of profound study, of critical and reverent scholarship and of interpretation by the pulpit of every age, we have not as yet understood, much less exhausted, the full meaning of His sayings. Life alone is the full interpreter of His words.

We shall not take His words here for their obvious meaning and in their familiar interpretation. Beneath them rest a deeper meaning and a wider force than that of a final distant judgment, when the greatest here shall be among the least there, the lowest shall be the highest, the last shall be the first. In this world now, in your day and mine, in these present lives of ours, this principle is at work. It is not an arbitrary upsetting and overturning of things by an over-ruling Providence, but simply a righteous readjustment and restoration of the things

which we have permitted to be wrested from their proper places. We have been slow to learn that nothing can remain permanently out of its place in this world which belongs to the God of Law and Right and Love. All too slowly have we adopted the old adage that "nothing is settled until it is settled right."

A man may place unrighteousness first, may even give his whole life over to it, but somehow and some time righteousness will regain and retain its usurped dominion, though to win it must crush his biggest ambition and destroy his dearest idol — though he lose his life before he can gain it, though the struggle last through this and on into the other life. The world may repudiate first things, the human race may lose its first child-like purity and faith, mankind may set up false gods of Intellect and Pride and Force, but these things will give way and the first shall resume their place; the human race shall be redeemed and God will claim again His own, though it be necessary to bring the Son of God Himself to spend His life on earth and lose it on a cross.

In his book on "The Marks of a Man" Robert E. Speer says: "James Chalmers was what he was, because as a lad of twelve a single obscure unnoticed influence had gone across his life. I suspect," says Mr. Speer, "that, if at the end we look back over our lives, we shall see that the thing which has determined our career has been some inconspicuous and obscure

and unnoticed incident, so inconspicuous maybe, that it slipped entirely out of our memory." First among those things, then, where the demand for readjustment comes is the lesson of giving more frequent heed to the little and apparently commonplace, as being among those things which will some day force their way to the place from which we have sought to keep them, and will at last prove to be among the potent influences and telling opportunities of our life. It is for us to beware lest we miss their meaning and lose their reward. Acting under the generous impulse, let us be unafraid and unashamed to give and to respond with the best within us in those small spaces of time, those brief opportunities, crowded hours and hurrying chances which we all too generally underestimate or overlook.

Another realm in which men practise this hazardous and hurtful reversal of things is the realm of failure and success, the THING and the MAN, the END and MEANS. What is our attitude toward failure and disappointment? How frequently sensitive pride or bitter mortification usurp the place of a consecrating humility, an enlightened reawakening and an ennobling resolution! How we need to see that the things which we fail to grasp and conquer in misfortune are just the things which shall be our undoing in good-fortune. Take for instance, a life where a right and strong ambition is hampered by poverty and held back by unfavorable environment.

How rarely does there come at such a time a conviction that these very detaining and harassing conditions are seeking to contribute their invaluable lessons. They call to sacrifice, to gratitude for unrecognized blessings, to full appreciation of the fundamental goodness and protection of God. They plead for a wider sympathy with all others of that vast number who are held back, circumscribed and thwarted in their endeavors. Unless we place the lessons of loss, privation and denial above their sting and pressure, unless appreciation of these lessons becomes a thing deeply rooted in grateful heart and enlightened mind, the very restoration of health or wealth or joy sweeps aside our good but shallow resolutions. Unless in poverty and under restraint we grip the principle of self-mastery and conquer the spirit of self-indulgence, there will be left no power to master ourselves under better circumstances, no fellowship with humanity, and no joy of generosity when our lives are lifted to the freer, fuller and more fortunate lot.

The Christian's first contest is with self. His objective ambition is secondary. Therefore if it fail — he will not fail. He shall learn that some times "the work may be a failure, but the worker stronger, the thing may not have been accomplished but the man may be a more accomplished man." All the force of a burdened, broken and brief life rests behind these words of a great American preacher:

"If failure has taught you that it is not how many tools a man has, but how well he works with what he has that interests God, if failure has taught you that manhood is worth more than money, that money without manhood is contemptible, eternal bankruptcy; that the circumstances of life are only its scaffolding, within which the true temple of a Christ-like character is to be built — then you should thank God with full heart for your teacher."

Are we placing some objective ambition, some mark of popular esteem or outward success first, and permitting our principles, our characters and our lives to follow into whatever devious paths our diverted energies may lead? Or are we giving first place to the manhood of us, the soul within us and the God above us, and holding popularity, ambition and success subject to nobleness of life and righteousness of standard, cleanness of conscience and fulness of service?

Again; in the interpretation of the world's calamities, disasters and distresses how prone men are to displace the simple, salutary and sane in their explanations, and to bring forth the involved, the unreasonable and the unjust — to place last things first. We have made some progress here. No longer do men view disaster or epidemic as of old. These things once ascribed to the wrath of the gods, and later to the anger of the one God, are now interpreted by man as the results of his own negligence of God's

great protective laws. And so we meet epidemic and offset calamity by wise provisions, diligent teaching and faithful prevention. Yet with the example of Rome's burning, in the distant age of Nero, we have waited to our day to put our responsibility in this concern where it belongs; and even then it required the tragedy of an Iroquois Theater, a Slocum disaster and a Titanic tragedy to teach us that we have no right to subject ourselves or others to great danger and then charge to God's account the suffering caused by our heedlessness, stupidity or selfishness. We are learning here to put first things first, and no longer to place the loving Father of His own human race under the indictment of malicious power or capricious cruelty. We are beginning no longer to judge God as at best an inexorable judge, ready to sentence His erring children to eternal woe. At last we are learning that the highest and truest, the only real and the only lasting motive for our service of God is the knowledge of God's unceasing and eternal love for the world, inspiring and lifting that world to love of God. We are at last beginning to realize what the great Farrar preached; that "God created us, not to destroy, not to torment, not to take vengeance on, but to save and to save to the uttermost from sin, from corruption, from that true Gehenna, which is not a burning prison, but a polluted heart; that Hell is a temper, not a place, that so long as we are evil and impure and unloving, so

long where we are is Hell and where Hell is there we must be."

You remember the story of the demons in the Gadarenes who protested against the approach of the healing Christ. The demons of selfishness and greed have imprisoned the souls of vast numbers of Christian men and women. Sometimes the prison is a stock market, sometimes a small office, sometimes a factory, sometimes a nation. When the gospel of Christ seeks entrance to drive out selfishness and restore to sanity and self-mastery they cry out like the Gadarene demoniacs "What have we to do with Thee?" "Let the Church hold to the Gospel" they say. What they mean is to let the Church withhold the full Gospel. Again they cry "Let the Church administer the sacraments," blind to Christ's condemnation of those who take the sacrament as a substitute for service, a false appropriation of the supreme symbol of unselfishness, sacrifice and dedication to serve others. "Let the Church preach Christ and Him crucified!" Let her do so and she will not repeat an indictment two thousand years old. She will picture to our lives of social selfishness that scene of material conflict where the Master announced that "Man shall not live by bread alone." She will make the central text of her preaching the command, "Thou shalt love thy neighbor as thyself."

She will repeat His parable of industrial greed

where a certain man recounted his accumulated possessions and laid plans for their increase. She will point to His story of warning to every age and every individual in the eternal parable of Dives and Lazarus. She will recall His praise of a certain poor widow. She will repeat the sermon He preached with the whip of small cords. She will sound men's ceaseless struggle to get and to save the Sermon on the Mount. "Take no anxious thought for the things of self." "Seek ye first the Kingdom of God." She will paint in every office of industry and every home of selfishness where Christ is left outside the portrait of the apostate apostle who sold his Master for more money. She will make it the portrait not of Judas the hero of the hurrying crowd, the successful speculator in blood, but of Judas alone with his remorseful soul and his money. She will point to the fact that even one capable of doing this sought to annul the bargain, and failing, threw down the money and took his own life as not being worth living. She will challenge every professing Christian to answer this question:

"O did we live the Christian Creed,
Did we feel the blade of human need,
Would millions of men be underfed
And others surfeited with bread?

"Not till the meanest has his place
In the onward march of the human race,
Not till the lowest has his right
To love and honor and food and light:

No man a master and none a slave
Shall the world be saved as He meant to save."

The truthful preaching of Jesus Christ is just exactly what the modern business world needs to apply to itself. It is just what every one of us needs, however small our possessions. If "money" and "property" and "business" are terms used to interpret, it is because they are the terms into which men have packed that selfishness and cruelty and unbrotherliness which contradict and impede the Gospel of Christ. The blame is not on the Church that preaches but on the men who make such preaching necessary — even in the twentieth century of Christianity. "The social menace of our day is the direct responsibility of those who have enthroned the mammon of selfishness in the place of the Fatherhood of God as the providence of progress." God sent the world's Redeemer to redeem; just that and all that — and it means to redeem not only all we are, but all we own or use or make, from the crime of injustice and the tyranny of selfishness. Not alone as a comfort and compensation to the poor and unblessed but as a warning and a way of redemption to the well-to-do and the blessed comes Christ's message to-day: "Man shalt not live by bread alone."

Jesus Christ is the Savior of all society or His own teachings are false and His whole life is a failure. On all sides we are facing the challenge that "until the Church undertakes Christ's mission of

social redemption it but trifles and toys with the problem of the world's salvation." Not alone in the funeral service over the dead but above the tragic greed of living men we need to pronounce the truth that "we brought nothing into this world and it is certain we can carry nothing out." As Christ used His own material temptation for a tremendous spiritual lesson, so He uses the material powers of to-day to fulfil a divine end. That end can be plainly seen by those who have "eyes to see." The very selfishness of mammon is teaching the reality of our responsibility. It is teaching it by increasing the problem of poverty which is stirring the hearts of the people, rousing the forces of unrest and filling the world's printing presses with works on social science and industrial reforms.

We are catching the first notes of a movement that will soon become so fundamental and universal that no individual or class can escape. We are seeing the first beginnings in the nation's income and inheritance tax; in great national gatherings to study and defend human rights above property rights; in the volumes on social and industrial justice pouring from the press; in the rising tide of human sympathy whose first expression is social service and whose final purpose is fundamental and comprehensive justice. It is seen in the masses of men in brotherhoods and the forces of the class conscious in organized battle with the powers of unearned and unbrotherly

privilege. It is at his own peril if any man or class of men seek to live selfishly and to preach selfishness in the day that is now upon us. "There is nothing hidden that shall not be revealed" and that soon. Ashamed and self-condemned will those men stand who are found seeking sustenance and strength from the hard stones of material possessions. They will know themselves even as they are known and they will not dare to call themselves Christians — without knowing also that they stand condemned and rejected of men as well as by Jesus Christ. That day will not come to its close without struggle between man and man, between a man and his own contending selfishness. Happy and wise are they who enter the struggle without delay and without compromise, on the side and in the power of the Christ who waged the conflict in the wilderness and won the final victory through His own crucifixion. It will mean crucifixion of some sort to every one. Which shall it be for us — the crucifixion of the highest or of the lowest — of our real selves or of our cultivated selfishness? Let us not deceive ourselves for, as another puts it "Fearful things may yet come to pass upon the earth, while storms of social strife may hide the face of God awhile from human faith, but as the sea of historic troubles beats upon the systems of man, it will carve out new harbors of hope for the worn and hopeless and bear the race to new continents of promise. And through the fiercest storms of human

passions, there will come that same Jesus who stilled the waves of His native sea, to speak the commanding word that shall hush the social strife in the sea of perfect justice."

"Till about 1870 individualism had the advantage in this conflict; but near the middle of the century collectivism began to gain on individualism, and during the last third of the century collectivism won decided advantages over the opposing principle.

"During precisely this period of growing collectivism the churches gained on the population at a slackening rate. It is not the actual growth of the churches which is significant in this connection, but their growth as compared with that of the population; and during the last half of the nineteenth century the rate of gain of the Protestant churches in the United States was only one-fourth as great as during the first half; during the twenty years from 1880 to 1900 it was only one quarter as great as it had been during the preceding thirty years; while during the ten years from 1890 to 1900 it was only one-third as great as during the preceding decade. That is, during the last ten years of the century the rate of gain on the population was only one-sixteenth as great as during the first half of the century. We must not be surprised to learn therefore that from 1900 to 1910 there was no gain whatever on the population; and each year since then there has been a slight loss.

"This significant phenomenon is not peculiar to any communion or to any country in Christendom. The relaxing hold of the churches on the people not only in this country but in Great Britain and in Continental Europe was observed as early as the middle of the nineteenth century. From 1851 to 1891 attendance on the Presbyterian churches of Scotland decreased 180,000. That is, while the population increased 39.3 per cent. in forty years, church attendance decreased 22.4 per cent. Similar facts might be given from England, also from the Continent.

"The industrial revolution, during the past generation, has been greater in Germany than anywhere else in Europe and the famous Dr. Stocker of Berlin declares that 'nowhere has

so great a part of the people broken with the Church. Protestantism is sick, sick unto death.' On February 22, 1914, less than two per cent. of the population were in attendance at the churches of Berlin and Charlottenburg; and of those present three quarters were women and children.

"The Roman Catholic Church in Europe has in large measure lost her influence. The French Government has broken with her; Italy defies her; Portugal repudiates her and even Spain has left her.

"The same remarkable change is taking place in the Greek Church of Russia.

"The pagan world is not exempt from this cosmic movement. Wherever modern thought and the influence of the new social spirit have gone, all individualistic religions — Islam, Buddhism and Brahmanism — have been loosening their hold.

"All this is not occasion for alarm but for congratulation; not a sign of retrogression but of progress. All pagan religions and Islam are individualistic in spirit as well as form; their object is to prepare men for the other life; they will, therefore, gradually disintegrate as the new social spirit and the conditions of the new collective civilization prevail. The Christianity of Christ is social in spirit, though it has been fettered by an individualistic interpretation. Its social spirit is its vital principle which has kept alive amid adverse conditions. It is now struggling to free itself from its ancient bondage and to gain liberty to grow in the favorable soil which the new civilization is creating all over the world."[1]

[1] Josiah Strong.

V

IS THE CHURCH AFRAID?

"A MAN was walking through the woods in springtime. The air was thrilling and throbbing with the passion of little hearts, with the love-wooing and the parent pride of the birds. But the man never noticed that there was a parent bird in the woods. He was a botanist and was looking for plants.

"A man was walking through the streets of a city, pondering the problems of wealth and national well-being. He saw a child sitting on a curbstone and crying. He met children at play. He saw a young mother with her child and an old man with his grandchild. But it never occurred to him that little children are the foundation of society, a chief motive power in economic effort, the most influential teachers, the source of the purest pleasures, the embodiment of form and color and grace. The man had never had a child and his eyes were not opened.

"A man read through the New Testament. He felt no vibration of social hope in the preaching of John the Baptist and in the shout of the crowd when Jesus entered Jerusalem. He caught no revolutionary note in the Book of Revelations. The social

movement had not yet reached him. Jesus knew human nature when He reiterated: 'He that hath ears to hear, let him hear.'" [1]

Shall the Militant Church be content to save the separate soul and afraid to withstand the systems of organized evil?

Is it the Church's duty to protect the ninety and nine as well as to save the one? Shall we make the Church a haven for the few who seek her shelter and refuse to rescue the multitude on whom the Master had compassion?

We Americans talk of the suffering and the brutality which challenged us to war. Do we forget the tragedy and suffering for which we are responsible at home, under the very spires of our churches?

Let those who dwell on the terrible waste and cost of war answer their responsibility for hours of waste, opportunities lost, money extravagantly expended or selfishly extorted not only in the face of widespread poverty but from the labors and lives of the poor themselves.

Let those who talk of war's cruelties see to it that none suffer through their cold and calculating purpose of gain and advancement in business, politics or ecclesiastical preferment. Four colossal and costly cathedrals are in process of erection or completion in four Eastern cities within five hours reach of one another. In those same cities the extent of ig-

[1] Rauschenbusch.

norance, poverty and preventable disease is beyond calculation. Under these conditions is not the Church robbing God's poor in God's own name? To build a ten million dollar cathedral in the presence of slums and widespread poverty is not a tribute but an insult to Jesus Christ.

Let those who comment on the loss of life in war think of the thousands in their city, perhaps in their employ, who have lost all of life save drudgery and poverty and ill-paid labor.

The evils of war follow the hot passion of angered nations. What of the evils before our faces — under our hands — where the innocent and helpless are the victims of our cowardice, our greed and our selfishness?

No thinking man denies that moral issues are involved in economic laws. They are more often rooted in immoral economic soil. Shall the Church permit multitudes to feed on the things that poison body and soul, fearful lest she stain her sacred hands with the secular? It is not so much a question of the Church's right as of the Church's duty. It is not a matter of polity but of principle. It is not optional — it is mandatory. Jesus Christ did not refuse to express Himself when the economic and the secular were intruded into the realm of the moral and the spiritual by the "money-changers"; nor did He rest content solely with expressing His views. He took up the "secular" piece of twisted cord intended for

"economic use" and with it whipped His condemnation into their consciences. He not only drove home His truth — He drove out their traffic. He not only broke forth into righteous anger — He broke up their unrighteous business.

The Church does not hesitate to enter the province of the secular in order to secure her own property rights. The Church is constantly dealing with economic problems which affect the support of her ministry and her institutions. If she does these things for herself and her own interests and is unwilling to do as much for human welfare, she stands openly convicted of utter selfishness. How much more earnestly and valiantly must she contend when human life is unjustly overtaxed, when men and women are crushed under unjust systems and little children are robbed of their birthright of health and happiness and liberty?

And the modern minister? It is possible for him to be comfortable in the petty life of social servility to the so-called "leading members" of his parish. It is possible for him to keep an undisturbed heart by living in the charmed and charming circle of the well-content. He may not feel the heart-ache of the many if he rest his feet beneath mahogany tables and feast frequently in the homes of plenty.

But if he seek to follow the path His Master made, his heart will surge with a mighty sorrow at the sight of the Jerusalem of to-day that does not know

its King, that serves lesser gods for greater profits, that replaces the sign of the cross with the dollar-mark, that gives more to recreation than to religion, more to self-indulgence than to human service, more to current fashions than to the eternal Christ!

Practical Brotherhood and not Patronizing Benevolence is the way of approach out of the present crisis. It is our new opportunity to learn an old lesson — as old as the answer to the question of Cain: "Am I my brother's keeper?" The day has come when men shall be taught that the contribution for charity does not "cover the multitude of sins" committed by competition and greed.

The hour has struck when industry and capital must take to themselves the command "Thou shalt not steal" and then return a pittance of the stolen profits in benevolences. The time is here for the man who professes religion to burn into his conscience this message of God! "What doth the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God"— remembering that doing justice comes first.

The final solution will not come until we forge our industrial system, as well as form our individual lives, by the precept of Jesus Christ: "Thou shalt love thy neighbor as thyself"! The hearts of the heavy-laden and the growing forces of discontent eagerly await the answer of the Church. The God of Justice and the Lord of Love— They also wait.

MARY PHAGAN PASSES JUDGMENT

"You care a lot about me, you men of Georgia, now that I am dead.
You have spent thousands of dollars trying to learn who mutilated my body.
You have filled the columns of your newspapers with the story of my wrong.
You have broken into a prison and murdered a man that I might be avenged,
But why did you not care for me when I was alive?
I was but a child, but you shut me out of the daylight.
You held me within four walls watching a machine that crashed through the air.
Endlessly watching a knife as it cut a piece of wood.
Noise fills the place—noise, dust and the smell of oil.
I wish some of the thousands of dollars that you spent on the trial might have kept me in school.
A real school—the kind you build for the rich,
I worked through the hot August days
When you were bossing the girls or shooting birds,
Or lounging in doorways cursing the nigger;
And you never paid me enough to buy a pretty dress.
Why did you despise me living and yet love me so now?
I think I know. It is like what the preacher told me about Christ:
People hated Him when He was alive,
But when He was dead they killed man after man for His sake." [1]

The Church must teach that selfish accumulation and self-indulgence can find no atonement in the substitution of spasmodic subscriptions to charity. There is no charity in the act of a corporation that discharges or underpays employees in order to amass profits and out of these profits contributes a check to help the needy. Their "way of business" is one of the main causes of poverty and unemployment. No

[1] Mary White Ovington in the *New Republic*.

private exponent of daily injustice can be made a saint by his response to the pressure of a public appeal. The problem of the unemployed will never be solved until the rights of the employed are settled; until the worker becomes a partner in the business of which he is a part.

The aroused public conscience will not feed on the false philosophy of the comfortable conservative who meets every such crisis with the old cry that the thriftlessness of the poor is responsible for their ignorance, poverty and unemployment. What has made them thriftless? There is abundant and scientific proof that poverty and unemployment are among the first causes of final thriftlessness. The facts will prove as another source the underfed bodies and "deadly discouraged" lives of vast numbers of workers. The conscience of the community will not tolerate the spirit of the self-righteous who calmly charge Almighty God with the crime of an arbitrary division of His people into the fortunate and favored and the unfortunate and wretched.

There are those who propose the expediency of delay until things become normal; the waiting for a calm and a "more convenient season." Against them stands the verdict of the past. All experience proves that invariably reaction and inaction set in when the normal succeeds the abnormal; that the time to regulate is when things are irregular; that one day of uncorrected evil may fill to over-flowing

the cup of misery in the lives of many, that a "more convenient season" breeds a callous conscience and a negative conservatism. All history shows that humanity has paid heavy penalties for the price of postponement; that the object-lesson of a present crisis is essential to all great reforms; that human rights and liberty have never been won by academic discussion; that periods of high enthusiasm and noble passion have started the upward movements and molded the mighty men of history. This is a fact — a living, vital, pleading human fact: — For every modern Dives there are literally thousands in the state of Lazarus. And here is the next outstanding and condemning fact: In the center of all this poverty is abundance of wealth — in the hands of the few. Within the vast circle of human struggle, of want and suffering, they hold their huge bank accounts, transact their "Big Business" and live in ever enlarging luxury.

The fear of facts is moral cowardice. The suppression of truth is spiritual suicide. The repression of liberty of speech is the foundation of injustice and the origin of anarchy. With the recognition of these truths the Church must begin. To those who seek the sanction of the sacred, she will give the motto of the Master: "Ye shall know the Truth — and the Truth shall make you Free." She will find her texts standing out on almost every page of the Bible. She will find her message in the answer compelled from God by the guileful question of guilty Cain:

"Am I my brother's keeper?" It is the corner-stone of the Law of the Prophets. It is the heart of the Gospel of the Christ who commanded: "Thou shalt love thy neighbor as thyself" and whose final judgment is "Inasmuch as ye have not done it unto the least of these ye have not done it unto me."

The context of her preaching will be the life in the midst of which we live, for which we bear inescapable responsibility and to which we make our contribution for good or evil. Her call will be the cry of human suffering, in the face of which her Master never remained silent or inactive. She will not be content to discuss the plight but to consider the rights of the oppressed and submerged, the underpaid and overworked members of her community. They are here now — these women in want and anxiety while we remain in ease, these little children suffering with hunger in stifling and unchanging environment, while we and ours have warmth and food, these multitudes compelled to do violence to Christ's command by taking anxious thought for every morrow.

The situation even before 1914 and the subsequent abnormal world conditions may be simply stated. While mighty vessels bore vast cargoes of food and clothing out to sell for large profits to those of other lands; while our harvests were the most plentiful ever known; while there was abundance of food, clothing, fuel and wealth, yet multitudes were suffering for the very necessities of life. To an audi-

ence of thinking minds and living consciences the situation needs only to be stated. It is all-important that we realize that we are not here as the guardians of a Christian almshouse, moved by a benevolent compassion and a patronizing charity. We are not even here under the compulsion of being our brother's keeper. We are here as our brother's brother.

If our minds are open to the full truth we shall doubtless discover a still heavier responsibility resting on us to solve the terrible situation of our suffering fellow-men. Briefly and bluntly stated, the full testimony of all the underlying facts may prove our guilt. If present conditions are due to the viciousness of an economic system by which we profit, the inefficiency or corruption of political conditions which we permit, the culpability of Christian employers and the deliberate detachment of the pulpit from the public welfare, just in so far are we direct factors in the creation of the condition which calls to us. We may find that the unfortunate and suffering are not only our brothers but our victims. Bearing this in mind we shall not only be open to new light but ready for a new conscience.

Men are prone to find an alibi in the laissez faire argument that such conditions are the inevitable recurrence of epochs of business irregularity. We are told that history proves that such epochs have been periodic in the past and will continue to occur in regular cycles. It is the same argument that was

once used in the face of periodic epidemics of disease. Imagine the use of this argument to-day in the face of the recurrence of an epidemic of small-pox or yellow fever. But while small-pox is no respecter of persons, there are those who feel secure in periods of poverty and unemployment. It is by these that the philosophy of a false confidence and a shallow optimism is preached. They ask us to "prophesy smooth things" bid us "take no anxious thought" and remind us that "all's well that ends well." We must not underestimate the power of their campaign of suppression, under the guise of an optimism that is based on self-interest, sustained by solicitude for their own security and fed by the fear of a full disclosure of their responsibility for existing conditions.

The next fallacy we must face is the honest belief that the present re-employment of many thousands who were out of work in 1914 indicates that the crisis is passed. A great many people sincerely think that the situation is no longer acute. Let us look a little deeper. Take the thousands put to work again after months of idleness. Many of them have made sacrifices and incurred debts that will mortgage their future for years to come. Now that they are back at work they live in daily dread of the master stroke or "periodic depression" that any moment may send them back to idleness. From authentic sources we know that many thousands are out of

health and therefore out of work to-day, that multitudes are being aided by the public charities of our cities and that every church and benevolent organization in the land is being taxed to the utmost.

Wholly aside from the call of human need, we face the daily increasing danger of enlarging the company of the discouraged which is steadily recruiting the army of the dependents. Before the war England had a host of 900,000 in the permanent pauper class. How many America has we do not know but when we do learn we shall doubtless stand appalled. If for no other reason we bear a responsibility to check the contribution to permanent pauperism added each day by delay in solving the immediate problem. While capitalists in close conference and labor leaders behind closed doors discuss their separate grievances and plans, it is the Church's splendid opportunity to bring all, capitalists, laborers, students of economics and social experts, to the higher ground of a great and living brotherhood, where a common conscience shall transcend class prejudice and human welfare shall supersede separate interests.

The time has come for the Church at large to make the welfare of humanity in every sphere and class of life as much her concern as it was of the Master who stopped preaching and fed the hungry bodies of the multitude. We shall ask the Church to answer the question: What would Christ be doing if He were here to-day? Would He not be with those who have

least and suffer most? Would He meet their suffering with the statement that His Kingdom is not of this world or would He still "have compassion"? If in ministering to human wants, He found Himself facing the barrier of economic and social injustice would He say to the victim "I am sorry but my realm is the spiritual and not the secular"? If He found the economic rooted in the political, what would He say and do? I fancy that the next assembly of our national congress would see a strange Figure rise in their midst — rise to plead for human life and justice, and if they failed to heed His plea of love, once again His hand would wield the scourge of small cords to whip righteous condemnation into recreant consciences.

They ask not as burdensome beggars,
As idlers who profit to shirk;
They seek but their right — yea their justice,
The right to their full share of work.
Will we give it — or not?

Committing no crime, yet they suffer;
The treadmill of terror they've trod,
They ask but their share from all others
Who have more than enough — Just God!
Are we Christians — or not?

VI

THE CALL TO THE MINISTRY

THE other day one of our millionaires bought a $130,000 set of Dickens. Whatever other deductions may arise in our minds from reflecting on such an expenditure by such a type of man for a single set of any author's work, one deduction is incontestible. It is that the dead Dickens is yet alive, more alive than all but a handful of the forty thousand or more living authors of our day. As to the real source of this power over the hearts of the people the verdict at large is voiced by his most recent critic when he says that Dickens had "the key of the streets."

It has always seemed to me that those who have written on the call to the ministry — and these appeals have been very many and often very strong — have not possessed the key to the heart of the young manhood for whom their appeals were written. They have shut themselves in a room with their subject and not mingled freely with their subjects. They have proceeded with their great object, largely unheeding their objectors. The "call" has received almost exclusive emphasis, generally resulting in an excluding effect.

The writer lays no claim to possessing the key to young manhood. It is an altogether too elusive thing. The general verdict is that not even a skeleton key can be manufactured to fit the varied, unique and complicated locks on the doors at the threshold of youth, especially of that miscellaneous variety known as the college student. The nearest approach to such a key is to be found in the keynote of the life of some one young man, if he be of a representative type. Therefore it is that I would present this appeal in the form of an actual conversation with an influential, popular and representative college student. He was what we may call a "good fellow," with perhaps a little more of the "good"— the genuine — than of the "fellow." After several years of thinking that he had been thinking — an epidemic which few escape — he had at last really begun to think. From an ambition to "see life sanely and see it whole" he had risen to a desire to see life deeply and feel its soul, to fulfil his manhood and not simply enlarge his brain-cells. He had looked long and admiringly at the "natural law in the spiritual world" and was beginning unconsciously to crave for a glimpse of the spiritual law in the natural world. But we shall let him speak for himself. The dialogue may savor of the Sanford and Merton style, but it is the actual dialogue — it is realism not romance.

"I have been up against it lately," he began. **"I**

was raised in a home of religion and to a life of prayer. Recently, I have been trying to overcome some things and to get hold of things worth while. I make my resolutions only to break them. I pray and get no result except the feeling that my prayers are unreal. Now I am asking myself: 'Why not give it all up or why doesn't it mean more to me?'"

"If you didn't feel as you say you feel, you would be of a very low order, lower than the animals, for even among them effort and struggle and perseverance are required. You would be but a bit of human mechanism and your God but a hired mechanic if a sudden resolution were the means of setting you straight and every set prayer were followed by a set answer. Your very dissatisfaction is the mark of a higher being who must win his way, who grows by every obstacle, is molded by every test, is strengthened by every fresh temptation. Or it may be that your dissatisfaction is the outcry of your higher manhood against injustice, neglect and a shallow and spasmodic support. It is at a man's peril if he does not heed this cry — for after all it comes from the soul behind the manhood, and the freedom and power of the soul is the ultimate mark of real manhood. You have no right to feed your body and your mind and starve your soul. And you will find no satisfaction in it. Again, your dissatisfaction may be the plea of your life for freedom and equipment to rise to greater power than you have ever thought it

possible with you. It may be the revolt of your inner self against the outward occupation which you have set for your life-work and in which your powers of mind and heart will be dwarfed and your real manhood remain unfulfilled. You are indeed 'up against it,' for you are up against a big thing — so big, so important and essential that you must set yourself deliberately, regularly and patiently to develop, equip, and evolve the very biggest and best that is in you. What you need is not to give up the small, spare time now given and throw away the fragments of attention to your higher needs, not to stop praying but to pray more, with more alertness, more purpose and more willingness to win the best of all answers to prayer, the answer of a life so in touch and in accord with the abiding laws and the eternal principles of life that it will of its own momentum surmount transitory obstacles and temporary defeats. You must register in the school of the soul, the university of character — the Church — and then attend classes, not as a stenographer receiving dictation but as a spiritual being receiving inspiration, not as a 'professor' of religion but as a 'confessor' of your hidden weaknesses and higher hopes, not for minute directions from pulpit but for the divine power of the Christ who to-day as of old enters into the heart of every life that opens itself to His presence."

"Well, if I do this and find that it means every-

thing to me I should feel it my duty to make it mean everything to others. I should then have to go where I can best do this — into the ministry."

"You may be committing yourself by that very thought. Forty-nine out of fifty of your fellow-men probably never had the thought. The fact that you have it means something. What right have you to say that it does not mean just what you have said it may mean?"

"I have never let myself think of that. In the first place, I have others dependent on me and must get out and make a living sufficient for them."

"So you are sure of making early and sufficient support in business, law or medicine? What of the thousands who do not? What of those driven into debt, dishonesty or devious practises in order to win the money which those dependent on it would refuse to touch if they knew the methods that won it? This is not theory but the statement of everyday happenings in the overcrowded occupations and professions. I am not seeking to argue away hardships. There are plenty of them, and often of the hardest, to be borne. But since you feel that you must consider this object first, I only ask you to look at it from both sides."

"But I'd want to be the best and rise to the highest place and that wouldn't do. That is a base motive."

"You are admitting no fault peculiar to the min-

istry and reprehensible only in the minister. It is a fault so subtly mingled with a virtue — that of rendering the highest and best service — that it must be safeguarded by the noblest motive and the highest environment. In the ministry you will have the safe-guards without which you may in another occupation become the victim of, instead of the victor over, unworthy ambition, with its attendant corruption of principles and selfishness of heart."

"Yes, that's so, but I always see the funny side of things. I'd be seeing the comical in the serious. I'd be tried for the heresy of irreverence."

"Judging by the clergy you have known, would you say that the ministry is the enemy of humor? Browning said that for pure delight of real humor he would rather spend an hour in the companionship of clergymen than in that of any other class of men. One of our University professors said to a class of seniors — perhaps because he thought them old enough to understand — that 'humor is the first essential of reverence.' I haven't time to explain how true this is and how it is true — think over it. But remember the same principle we saw in the matter of ambition — that the environment of your life will have much to do with the character of your humor, making it vulgar, cynical, satirical, profane, or extracting and revealing its best flavor, destroying the contaminating atmosphere of low-minded suggestiveness. There are not a few men whose lives have

suffered from the effect of an atmosphere which has made them the victims of the worst forms — or rather perversions — of humor, in whose lives and therefore on whose tongues and pens, the pure and the divine are objects of degrading witticisms. They are more in number than the two modern writers for a restricted circle, the one of whom was forced by public opinion to cancel lectures in some of our most progressive cities, the other of whom in declining an invitation to America allowed his humor to dictate a sentence which was either an insult to American womanhood or an admission that he was capable of attracting only the demi-monde."

"*That may all be true, but I know I am not fitted by temperament, life or talent to be a minister.*"

"Of course you are not fitted. The question is, Are you willing to be fitted? Long ago there was a youth reared in soft luxury, tongue-tied in speech, who committed murder in a sudden fit of anger. You will agree that he was not ideally fitted to become an heroic, eloquent and holy leader of men and minister of God. Yet that is what he did become, for the young man was Moses. There was a young man who from early childhood showed inherent traits of shrewd selfishness and unscrupulous cunning. We have the record of at least two deliberate transactions in his young manhood which were compounded of cruelty, cheating and lying.

Yet he became one of the greatest leaders — in character and power — of a great race in one of its greatest periods — for he was Jacob. A 'man of blood' and a fugitive from the laws and from the society of his day became David, the sweet psalmist of Israel and the beloved king of his people. Saul, the proud Pharisee and bitter persecutor of the little flock of early disciples, became Paul, the despised and persecuted but consecrated and powerful apostle of the little band of Christians, next to his Master the greatest personal force in making Christianity the conquering religion of the world. With the impetuous nature of the boy and the mercurial temperament of the Celt the man who in dejection denied his captive Lord with an oath became the man who wrought a new life into his old and won at last complete mastery over self. The first bold skeptic, who openly doubted the crowning fact of the Savior's life, became the Thomas from whose lips rang the cry 'My Lord and my God!' Nor are the records of such growth, such change, such developing nobility confined to the history of the Old and New Testaments. I could give you instance after instance in our own age, from the apparently ordinary business clerk who became a world influence — Dwight L. Moody — to the sensitive, self-conscious college student whom professors sought to dissuade from the ministry on the ground of his temperament and his impediment in speech, whom humanity loves and

honors as the great-hearted and golden-tongued Phillips Brooks. The same principle is seen at work all through the rank and file of the ministry, among the lowly and among the exalted, this principle of the 'little leaven that leavens the whole,' transforming character, conquering weakness, increasing talents, mastering motives and inspiring lives. Don't forget a tremendously important factor and prevalent fact, namely, the no less than amazing power of a calling over a life. Do you really aspire to do the best you are capable of? Are you willing to undertake that preparation and seek that consecration which will make your life count for most? That is the main question, is it not?"

"Yes, I suppose so; but after all a good layman's life counts for a great deal. I can lead a life of unselfish service and influence outside of the ministry."

"Undoubtedly you can. The question is, Will you? What are the probabilities, considering on the one hand your tendencies and temperament and on the other the engrossing, demoralizing and distracting conditions which you will be in the midst of? Granted that you will be strong and do good, will you be as strong and do as much good when two-thirds of your time will be demanded by your business or profession and a considerable part of the other third will be taken up in planning your work or in rest from it? Or even if you do accomplish

much for yourself and others in the higher and better things, remember the truism that 'higher and better are often the worst foes of the highest and best.' Will you, then, make deliberate choice of a middle-ground life? Will you refuse to your powers the highest they are capable of?"

"*Suppose I grant all this. I must yet be honest and say that I can't subscribe to the doctrines of the Church.*"

"How do you know you can't? Do you know what they are? Can you give me an authorized statement of what they are? It is quite likely that you, as others around you, cannot subscribe to your hasty, superficial and altogether inaccurate conception of these doctrines or to the doctrines of certain denominations and individuals. You may find yourself very much in the position of one of the most gifted authors and literary critics of the day. He was trained in the schools of the great philosophers. After sitting long at their feet, he wrote his original thesis. The conclusion he reached is set forth and defended in one of the most remarkable of modern books. Here is one quotation:

"'I did, like all other solemn little boys, try to be in advance of the age. Like them I tried to be some ten minutes in advance of the truth. And I found that I was eighteen hundred years behind it. When I fancied that I stood alone I was really in the ridiculous position of being backed up by all

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Christendom. It may be, heaven forgive me, that I did try to be original; but I only succeeded in inventing all by myself an inferior copy of the existing traditions of civilized religion. These essays are concerned only to discuss the actual fact that the central Christian theology (sufficiently summarized in the Apostles' Creed) is the best root of energy and sound ethics.' [1]

"Further, I would suggest that you ask yourself if you know now that you can subscribe to the tenets of the business or profession you intend to make a life work — do you even know what they are? Can't you see both the inconsistency and the unfairness of your attitude toward the very few, the elemental and fundamental teachings of the creed of the Church?"

Here ends the dialogue. After getting into it I was reminded of one or two contentions of other students which I have given as expressed in conversation. I have also tried to convey more clearly and fully than I actually did at the time the answers, as I see them, to these contentions. I would now place before young men a few of the positive claims of the Christian ministry which I think valid and capable of being substantiated. I do not hold that these claims are made good by all Christian bodies or by the average type of clergyman. I shall say nothing for mere effect nor omit anything for fear of its

[1] Chesterton in "Orthodoxy."

effect but speak solely from convictions that have been wrought into my life through the studies and experiences which have been my lot as a minister.

As it seems to the writer, the Christian ministry offers to the young man a life of the highest and most serviceable ideals, the purest and most unselfish tasks, the strongest and most effective safeguards, the surest and best development of the whole man, the freest and happiest avenues of activity, the most essential and most permanent aspects of truth, the clearest and most far-reaching conception of duty, the most harmonious and satisfying relation to the universe, the most creative and least slavish use of the faculties. The Christian ministry offers the most substantial optimism and the most abiding joy of living, the busiest and yet the happiest, the most burden-filled and least burdensome, the most intensive and yet the most extensive life. The Christian ministry contains inherently the fewest limitations and the strongest inspiration in meeting the fundamental needs and hopes of humanity and the eternal purposes of God. The Christian ministry offers the daily companionship of the noblest character of the world, the unobtrusive but ever constant, the stimulating and ennobling friendship of the Christ.

Even the barest and least argumentative defense of these claims would require space far beyond the limits of this little volume. Let us take but one,

selecting the one most likely to be doubted, the claim that the ministry offers the broadest life. I would make this claim rest on some such outline of defense as this:

(1) It is broad in that it calls into play the largest number of the most varied talents of the man. (2) It furnishes an outlet for these talents in the broadest and most diverse realms, such as those of student, teacher, organizer, friend, worshiper, sympathizer and leader. (3) The world permits the widest fields of service to the minister — in addition to his services to humanity in the capacities above mentioned. More and more in our most progressive cities clergymen are being found leading movements and directing organizations where society and government and individuals are being led to "render unto Cæsar the things that are Cæsar's" as well as unto God the things that are God's. (4) The Christian ministry is the broadest life in that it deals with the elemental and fundamental in men, not solely with their diseases and their crimes but with their doubts and hopes and needs and powers and joys and faith. (5) It also deals with the big and the elemental in the realm of principles and of thought — with honor, virtue, truth, courage, faith, love, the immortal and the divine. (6) It is broad even in its dealing with the single, individual man in that it includes his feelings as well as his faculties, his spiritual as well as his material welfare. (7) It is limited to no one

class of people and to no one line of research. All life is its study and all humanity its field.

Finally, I put the call of the ministry to the young man of to-day as the supreme call of the age — of this age. It is the call of the Christ of to-day, more universally needed by humanity, more hopefully issued by leading men in more spheres of life than ever in any other age of the history of the world. Never before has the world seemed so like one huge, living, moving universal need. Every detail of this picture could be filled in, from the hour when the rugged Anglo-Saxon poet sent a reveling nation to its knees with the prayer, "Lord God of hosts, be with us yet," to the final word in his "religion of the future," by the cultured Unitarian ex-president of Harvard, when he draws his prophecy to a close with these words: "Finally, this twentieth century religion is not only to be in harmony with the great secular movements of modern society, but also in essential agreement with the direct, personal teachings of Jesus, as they are reported in the Gospels. The revelation he gave to mankind thus becomes more wonderful than ever." If you doubt this last claim, study, if you will, all the really big modern movements and read some of the big modern writings of the real leaders of the thought and life of your day. Take but one of the unlimited number of tributes to the power of the most far-reaching form of the ministry — the missionary. Let that tribute be from the

forerunner and founder of a great school of thought which some of its provincial pupils hold to be a substitute for the creed of the Christian Church. This is Darwin's testimony: "The lesson of the missionary is the magician's wand. The success of the mission is most wonderful and charms me, as I always prophesied utter failure."

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